

# PUBLIC LEDGER



FOURTH YEAR.

MAYSVILLE, KY., MONDAY, FEBRUARY 18, 1895.

ONE CENT.



## Purely Business!

The columns of a newspaper represent a cash value. No publisher can afford to give advertising "notice" free any more than a merchant can give his counter free gifts of dry goods or shoes. A newspaper is a legitimate business concern. Its columns are its stock in trade and advertisements should be paid for, no matter in what part of the paper they appear.

## The Continued Galls

Upon THE LEDGER for free notices have become so burdensome that we are forced to publish the following terms:

## For Notices of Nuptials

Marriages, divorces, or other public entertainments where a fee is charged, and for ordinary notices, resolutions of respect, etc., THE LEDGER will charge FIVE CENTS A LINE, and hereafter this will be a permanent rule. This, however.

## Does Not Include

notice of Lodge meetings or Church services, which must not exceed ten lines.

## Avoidance of Disputes.

Misunderstandings are unpleasant. The rate for Business Notice in THE LEDGER is 10 cents a line for the first insertion and 5 cents a line for subsequent insertions. A customer orders a five-line local inserted in the paper. "I'll tell you when to take it out," he says to the bookkeeper. But he forgets all about it. The notice runs for two months—the bill is \$10.00. When he finds it out there is a "kick" and a controversy, till word probably by an icy feeling. Now, to obviate this trouble, no "I'll forbid" notices will be accepted hereafter. Let's have a definite agreement at the outset and the termination will be pleasant all around.

All matter for publication must be handed in before 9 o'clock in the morning of each day.



Mr. J. D. Bruer was here yesterday from Paris.

Mr. E. Robert Blaine was up yesterday from Cincinnati.

Miss Allie Bascom of Covington is on a visit to relatives here.

Miss Alberta Caldwell is visiting Miss Laura Jefferson near Millersburg.

Mr. J. Wesley Lee was in Cincinnati several days last week on business.

Mr. and Mrs. J. E. Hunter of Washington are visiting at Los Angeles, Cal.

Mr. Ed Thomas of Chicago is expected in a few days on a visit to his parents.

Mrs. W. H. Means has been visiting her parents, Dr. and Mrs. J. T. Wall of Flemingsburg.

Mrs. Charles Coleman of Newport is the guest of Mr. and Mrs. William Bloom and family of the Fifth Ward.

Miss Fannie Carrick and Miss Margaret Hawkins of Central Kentucky are guests of Misses Anna and Fannie Prazee.

Miss Lula R. Hunter of Paris, who has been visiting her cousin, Miss Orna Hunter of Washington, has returned home.

Louis C. Grannan of Cincinnati, a son of the well known detective J. C. Grannan, who has been the guest of Mr. James R. Hunter of Washington, has returned home.

Miss Eva Parish, a charming young lady of Newport, after a several days visit to the family of Mr. William Bloom of the Fifth Ward, leaves today for a short visit to Flemingsburg.

William H. Campbell is able to be out again.

Mrs. M. E. Markley has been appointed Postmaster at Foster.

The next State Convention of the A. P. A. will be held at Paducah.

The Pastors' Union will meet at the study of Rev. T. W. Watts at 3 o'clock this afternoon.

Polk Hicks, Jr., was prematurely baptized in the river yesterday. Beyond a cold bath no damage.

Miss Abrams, aged 22, of Greenup, married Mrs. Mary McCoy, aged 40, a charming widow of Ironton.

The case of Heston vs. Commonwealth from this county has been set for hearing by the Court of Appeals for February 20th.

The Governor offers a reward of \$300 each for John Parlin, charged with rape, and Joseph Bowlin, charged with murder in Bell county.



John G. Carlisle, he Says there's a surplus in the Treasury! And John G. Carlisle, he Knows a heap more than you or me. If John G. Carlisle, he Says there's a surplus in the Treasury, Then John G. Carlisle, he Ought to set it out so's the folks can see. John G. Carlisle, he Is likely 's right as he can be. But, 'Tain't that; To stand pat, John ought to say where the surp us's at. —New York Sun.

## MAYSVILLE WEATHER

What We May Expect For the Next Twenty-four Hours

THE LEDGER'S WEATHER SIGNAL

White streamer—FAIR. Blue—RAIN or SNOW. With Black ABOVE—WINDY. With Black BELOW—CLOUDY. With Black in the center—STORM.

BLUE

The above forecasts are made for a period of thirty-six hours ending at 6 o'clock morning.

A few cases of smallpox have induced wholesale vaccination at Lexington. If you can't show your mark you're subject to a fine of \$15.

Charles Anderson, aged 12, was so mortified over failure to pass a school examination at Cincinnati that he suicided with Paris green.

There is complaint about non-receipt of THE LEDGER at Tollesboro. It leaves this end of the line regularly every day and the fault must be with some of the Postoffices on the route after leaving Maysville.

Thomas James, Grand Master I. O. O. F. of Kentucky, accompanied by a De gree team from Noah's Dove Lodge, I. O. O. F. of Newport, Ky., conferred the Initiatory Degree on five candidates at Concord Lodge No. 260, Concord, Saturday evening. The Newport Oddfellows know how to do the work, and in connection with the team they had a string band, and furnished delightful music during the intervals. Messrs. W. H. Davis, John W. Thompson, Byron Rudy, A. N. Huff and J. Thomas Payne attended from this place. After the Degree work was done the time until 4:30 a. m. was spent in speech-making, recitations, music by the band and singing by Billy Emerson, the great singer, and also by Brother Boise of Woodward Lodge No. 149, Cincinnati, O. Concord Lodge now has nine candidates going through in the different Degrees, and most all of them are young men.

**DIED AT PITTSBURGH.**

Theo. Lowry, Formerly of This City, Passes Away Yesterday.

Theo. Lowry is dead.

That is the sad information that was imparted to us early yesterday morning.

His wife was called to his bedside at Pittsburgh about two weeks ago by a telegram stating Mr. Lowry had sustained a fall on the icy pavement and was in a critical condition.

Concussion of the bowels resulted from the fall and after intense suffering he passed away at 5 o'clock yesterday morning.

Theo. Lowry was born in Ripley, O., September 7th, 1843, consequently was at the time of his death 53 years of age.

He served in an Ohio Company all through the civil war and when it was over came to this city and married Miss Lucy Orr.

He was identified with the grocery business here until about six months ago he went to Pittsburgh and engaged in the grocery business and at the time of his death had built up quite a lucrative trade.

A wife and three children survive him. He also leaves a stepmother, four sisters and two brothers. One of the latter is Lieutenant Charles Lowry of the U. S. Navy, who is an officer of the warship Columbia now cruising in Eastern waters.

The remains will arrive here at 1:38 today.

Deceased was a member of the A. O. U. W. and the Neptune Fire Company.

No arrangements for the funeral have as yet been made.

## GOODBYE, CHARLIE!

FAREWELL DINNER TO MR. CHARLES I. ROSENAU ON HIS DEPARTURE FOR PHILADELPHIA.

The ordinary of the Central Hotel, Saturday evening from 8 to 12, was the scene of a pleasant gathering, assembled to bid God-speed to Mr. Charles I. Rosenau, who was soon to take leave for his home in Philadelphia.

The menu, prepared by Mr. Hiram B. Daugherty, Manager of the Central Hotel Company, embraced every delicacy that the market afforded. It was handsomely set out on elegant cards as follows:

CENTRAL HOTEL, MAYSVILLE, KY. Farewell Banquet to Our Friend, Mr. Charles I. Rosenau, February 18th, 1895. Mixed Pickles. Olives. Pickled Onions. Oysters. Cold State. Calves Tongue. Turkey. Ham. Creams. Chocolate. Strawberry. Vanilla. Pastry. Maccaronis. Lady Fingers. Egg Kisses. Assorted and White Cakes.

Half Shell. E-scoped. Baked White Fish—Parsley Sauce. —Alfred D. Ck—Apple Sauce. Sweet Breads. Currant Jelly. Calves Brains Breadcr in Crumbs. Chicken Croquettes. Currant Jelly. Shrimp Salad. Saratoga Chips.

In addition there were wines of rare vintage—champagnes sparkling as the wit of the assembled guests and rich old juices mellow as the hearts of the genial, happy party.

Those present were—Mr. and Mrs. S. M. Rosenau, Mr. Charles I. Rosenau, Mr. David Hechinger, Mr. John Ballenger, Mr. W. C. Miner, Mr. James H. Sallee, Mr. Harry Taylor, Mr. William Trout.

There was no necessity for haste in discussing the elaborate menu, and it was past 11 o'clock when the courses had been completed, after which came several toasts. Mr. David Hechinger leading as follows:

My Friends: It has been my pleasure to be present frequently on like occasions, though this one, graced by lovely woman, has this added charm that the others lacked. I can say, and say it without egotism, that on these occasions, and I advisedly include this, the tables were graced with gigantic intellects, fluent orators, splendid after-dinner speakers, yet I was able to sustain my duties as participant in esteem—will our fair guest pardon me when I add, also in drinking!

It has been said that the best after-dinner speakers are chronic dyspeptics. For two undeniable reasons I do not belong to this class; thanks to a good constitution, I am not dyspeptic, and so intent on enjoying the good things set before us that speech-making has always been a secondary consideration. Yet this occasion requires me to say something befitting it. We have assembled around this board to do honor and also to express our regrets that we will soon be deprived of the pleasant companionship and friendship of our honored guest, Mr. Charles Rosenau, who is about to embark in larger fields. Need I say that all of us present, whilst regretting the severance of the ties that have bound us together for so many years, do but hope that our regrets will be softened by our friend's crowning success in the new field to which he goes. My friends, my heart—perhaps 'tis some thing else—is too full to continue. May I be pardoned for what I have already said. I conclude with proposing a toast, and drinking this to the health, long life and prosperity of our guest, Mr. Charles Rosenau.

Mr. Rosenau was visibly affected, and it was with considerable feeling that he acknowledged the graceful compliment which had been bestowed by his kind friends.

Mr. James H. Sallee also spoke of the pleasures and relations of past years, and wished for their guest abundant success in his new field.

It was near midnight when the company dispersed.

Mr. Rosenau left on the Flyer yesterday noon for Philadelphia.

Fire Insurance—Duley & Baldwin. Eyes tested and glasses fitted by Dr. P. G. Smoot. Satisfaction guaranteed.

Smoke Geo. W. Childs's La Tosca Cigar; best cigar on the market; hand-made. Only 5 cents.

Mr. George Traxel desires to inform the public that he will open a first class plumbing shop about February 20th.

A. F. Thomas has opened his cigar factory on Market street and invites his friends and the public in general to call and inspect his many fine brands of cigars and tobaccos, and all other articles usually kept in a first-class cigar store.

Alex. Gifford, colored, went into Clinger's meat store on Market street Saturday afternoon and while there took a fancy to a watch and chain that was in the pocket of a vest that hung on the wall. He soon managed to transfer the articles to his own pocket and then disappeared. The proprietor of the store missed the watch shortly afterwards and notified Constable Dawson, who arrested the thief at Washington and recovered the stolen property. Gifford claims he only borrowed the watch and chain in order to "dude it" on Sunday. His examining trial will come up before Squire Miller at 4 o'clock this afternoon.

## QUERIES AND REPLIES

SERIES OF HALF-HOUR TALKS ON THE BIBLE

IN THE FORM OF QUESTIONS AND BRIEF ANSWERS, BY REV. E. B. CAKE.

NO. IV.—INTRODUCTION.

As we proceed with our study, the object with which we started grows in clearness, i. e., that the unreal Bible shall be displaced by the real Bible. We now have the means as never before of tracing the theory which gives us an unreal Bible from its germ on through the several stages of its growth till it flowers into an "Infallible Book." We are not only able to trace the growth of this theory, but we can account for it naturally. As a theory it cannot be stated reasonably. It can be shown to be a superstition in the bibliolatry of other peoples. R. Heber Newton says: "Our bibliolatry is disappearing none too fast. It has always wrought evil on civilization. Like all other chronisms, its original helpfulness to progress has now become a hindrance. The day when it was of help to educated people, whose minds are open, and the evils which it has caused flow from it still." He further particularizes: "It has bred a superstitious use of the Bible which has always made mischief, but never sensibly realized as now. It has taught men to turn to these holy books and accept unquestioningly all therein recorded as authoritative on our thought and life. It has barred all research which seemed to contradict its history or science, and has held Europe in mental swaddling-bands and prevented normal growth. It has supplied Joseph Smith with a warrant for polygamy in the social usages of the Arab sheiks of 3,000 years ago. It has furnished an arsenal stocked with proofs, from which, through many generations, priests and doctors have armed themselves to war with one another. It has arrayed faith against reason by the necessity it has imposed of reconciling every discovery with the cosmogony of Genesis or the metaphysics of Romans. It has slid in a false bottom to men's faith, shoving in a superstitious revelation of miracle above the real revelation which is in Nature and in man, and in the Christ as the ideal man."

In the name of religion, this unreal Bible cannot die too soon, that the real Bible may live to bless the world, clothed in a higher form for our most rational reverence. When we once arrive at the real Bible we will have found a vastly better book, and we will not be compelled to attribute to the Almighty the sayings and doings of far off ages, which civilization has rejected in order to make progress, but will be able to explain them naturally, rationally and historically.

As we get rid of the unreal, and find ourselves in possession of the real Bible, we will find ourselves calling the Bible writings literature and not "revelation."

I quote a few sentences from editorial pages of The Outlook—the old Christian Union—on "The Bible as Literature": "If we suppose, as we have good reason to do, that the Ten Commandments, in substance, though not exactly in their present form, date from the days of Moses, (it is an undeniable fact that in some portions of the sacred writings of the Egyptians, notably the 'Book of the Dead,' contains the Mosaic ethical and religious conceptions, in almost identical words, i. e., 'Thou shalt not kill,' 'Thou shalt not commit adultery,' 'Thou shalt not steal,' 'Thou shalt not bear false witness against thy neighbor,' 'Thou shalt not take the name of the Lord thy God in vain,' and that the Fourth Gospel was written near the end of the first century, a period of over 15 centuries elapsed between the earliest and latest specimens of literature in this unique volume. During these fifteen centuries the people whose thought this library represents made great progress intellectually and spiritually. Intellectual conceptions of God developed from a negative to an affirmative form, in which the Eternal differed from the Gods of the Nations, chiefly in being regarded as a moral person, to a stage in which he was regarded as the Supreme and only life-giving One, whose nature is love and whose life is love's service and love's sacrifice." The Editor continues in this strain: "The fear that this conception of the Bible as literature will lessen the reverence for it and weaken its hold upon the conscience and hearts of men is groundless. Its eventual effect will be the reverse. It will deepen reverence and increase affection. It enlarges our conception of inspiration. We see God, not dictating to His amanuenses, but inspiring His affectionate and obedient children; and inspiring each child according to each child's capacity—stirring to higher activity, in one the memory, in another the conscience, in a third the imagination, in a fourth the dramatic perception of life. There is no less truth in legend than in history, in drama than in narrative, in feeling than in seeing, in fiction

than in fact. We see them, (the writers) 'to be not human phonographs into which God has spoken a message which they mechanically repeat. We see them as living men, of like passions as we ourselves, with the same hopes and fears, the same capacities and imperfections.' We now pass to the Twenty-third Question by asking—Are the time dates in the common version to be relied upon?

No; they are wholly misleading; the Revised Version entirely discards them. At the beginning of Genesis, Authorized Version, we have the time date of 4004 B. C., creating the impression that the work of creation began that number of years B. C., when the scientific verified data carries beginnings indeterminate aeons beyond that date, 4004 B. C.

Question Twenty-fourth—What would be an improper use of the Bible?

To consider it a book whose author is God, as recited in the Westminster Catechism; to treat it in our reading and instructions as a book dictated to chosen men, and which dictation guaranteed them against error in every particular and on every subject upon which they wrote or gave oral instructions.

The position of the Roman Church is to discourage the general reading of the Scriptures, while Protestants encourage the free and constant reading thereof. The reasons controlling each in their deared course are widely different, and when examined in detail are both found to be extreme. While there is some show of truth in the statement "that the average reader makes headway slowly in understanding the Bible from studying only the Bible," it is not true that he must be satisfied to a churchy interpretation to understand it. However, Rome is distanced in her churchy superstition by that of the Protestant who urges as an incentive to study that "the whole Bible is the word of God."

In a former lecture we have discussed the historic study of the Bible—that is, in the light of history. I may now add that the contents of the book will be to confuse and mislead any and every one who has no knowledge, or a limited knowledge, of its historical settings.

Question twenty-fifth—Should we have for general reading an expurgated edition of the Bible?

Yes; for the same reason that we have an expurgated Shakespeare. A refined and pure taste would not tolerate the original Shakespeare, and a refined and pure taste revolts at the public reading of many sections of the Old Testament and many sentences in the New Testament. Since we have learned the origin of these cruelties and coarsenesses, that they have a purely human origin, we have the right to expunge them, and in so doing we are aiding and not hindering the truth of God, nor by it are we taking from humanity sought of any value whatsoever; nor should we fear the woes pronounced by that "Son of Thunder" at the close of the New Testament volume: "If any man shall take away from the words of the book of this prophecy God shall take away his part out of the book of life."

Those who arranged the canon of the New Testament several hundreds of years after John of Patmos was dead put this book, for what reason no one now knows, at the end of the volume, thereby making it appear that his impressions concerning those who "add to" or "take from" includes in its scope the entire volume.

Question Twenty-sixth—Would it be a right use of the Bible to accept its utterances, wherever found, as the words of God, to quote every speaker, and every saying in its pages as expressing to us the mind of God?

No; this would be a flagrant and improper use of the Bible. While with many—from an exaggerated and irrational reverence for the Bible—such use is a common one it is a very wrong use. To thousands, and a full proportion of them, teachers, theological graduates and Doctors of Divinity, the whole case is settled for them by "It is in the Bible" as if to find a certain thing enjoined in the Bible had a moral obligation to do it upon all men throughout all time.

A man in point: Our present municipal police ordinance is endeavoring to enforce a police Sunday law, backed by a religious Sabbath interpretation. So far as the Mosaic Sabbath law is concerned, and the added fact of its being in the Bible, no more binds the people of our city than would an act passed by the British Parliament.

When the sayings of every speaker in the Bible are reduced to their lowest terms; when the moral and spiritual equation is cleared of all unnecessary factors by elimination; when the vision is cleared of mists and clouds; when we have rid ourselves of the allegories and legends of Genesis and the folk-lore of Exodus as unnecessary luggage for the life racer of today, that which remains with eternal obligatoriness, will be the spirit of holiness and righteousness that runs like a thread of gold from primitive beginnings until it makes warp and woof in the ethical and spiritual teachings of Him who presents a "new way of life" and a perfect way of life.

Having found the new way, we lose interest in the criss-cross winding of the past. Having found the new and all comprehensive creed, "Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself," we care not so much what the ancient world believed, only as it marks stages in their growth. Having learned that the race had its childhood, we naturally expect to find it talk in the pictorial language of childhood; hence the allegories, legends and

avils. These are as real in their imagination as all else, but they are not real history of God's doings, but real only as allegories, legends and myths.

Question Twenty-seventh—On a right use of the Bible are we to accept everything recorded in it as an historical reality, something that took place as described?

No; that would be a wrong and improper use of the Bible. Suppose that such which we had been taught to read as real historical occurrences turns out to be allegory, legend, myth, should that destroy our faith in God? Is the only alternative, a blind credulity, that God made woman out of a rib; that a snake talked; that Sampson killed a thousand men with the jawbones of an ass; that he tied the tails of three thousand foxes together—must we swallow these and scores of other things as veritable history or take the other alternative—bald skepticism and infidelity? For me, I will do neither. This test or alternative is a human one, and I would spurn it as I would any other human dogma. No man has the right, because he is too fallible in his judgment, to prone to be swayed in his conclusions by a variety of interests, to sit as final judge over his fellows. What he has neither the right nor the ability to do, for me he shall not do. If he as man has the right and ability to interpret authoritatively for me, I, as a man, have the right and ability to interpret authoritatively for him. I negative him, he negatives me, we negative each other, and therefore neither has the right or ability to authoritatively interpret for the other.

Question Twenty-eighth—What would be a proper and right use of the real Bible?

This is a large question and I can now give but a few hints in its answer.

First, in the language of Paul to his son Timothy, "Every scripture inspired of God is profitable for teaching, for reproof, for correction, for instruction which is in righteousness, that the man of God may be complete, furnished completely unto every good work."

As the spiritual in the Bible came out of soul struggle, so it in turn becomes the feeder of soul struggle for knowledge and wisdom. This in the main fixes the boundary lines of inspiration and comes within Mr. Moody's definition of inspiration. "I know it is inspired because it inspires me."

Although this makes Mr. Moody a rationalist because he reasons to his conclusion, still we feel he has taken high ground, for reason must lay the basis for faith, if we have what is worthy to be called faith, for a reasonless faith is but an inherited faith, or simply credulity; in the sublime concept faith it is not. The altar whereon faith and worship light their fires knowledge rears.

It is therefore a right and proper use of the real Bible that we use it spiritually, rationally, intelligently and knowingly. To rush to it, to open its pages anywhere, everywhere, as a horse would rush to battle, to open it blindly, to expect to "gather grapes of thorns, or figs of thistles." Result, there are multiplied thousands who through a long life have been either hap hazard readers, or who read it through from first to last once or twice a year, who have no intelligent grasp of it and who are profited but little.

Result second, the general reading of the whole Bible will become less and less as the years go on, and the Christian man or woman will find themselves taking the greater delight and finding spiritual food and inspiration in the four-fold Gospel, the memoirs of Jesus the Christ, the ideal man.

"We search the world for truth. We cull The good, the pure, the beautiful From graven stone and written scroll, From all old flower-beds of the soul; And, weary seekers of the best, We come laden from our quest, To find that all we sage-said Is in the book our mothers read."

—Whittier's "Miriam."

The advertising columns of THE LEDGER speak for themselves. They show that people who know how to advertise know also where to advertise.

The Senate has inserted in the Post-office Bill an appropriation of \$196,000 for the fast mail service from Springfield, Mass., to New Orleans, La. The amendment for a fast mail South from Cincinnati and Louisville was defeated.

Tokio, the capital of Japan, has doubled its population within the past twenty years. According to a statement made in the year 1874 its population then was 800,000; according to the Tokio official sanitary report, its population last year was over 1,888,000. This is a marvelous growth, about equal to that of New York City during the same time.

Ten thousand tons of freight, including 1,500 live sheep, 441 bales, and flour, cotton, lard, wheat and the like in enormous quantities is the cargo of a single ship now on the ocean between Baltimore and Liverpool. The ship is the Ulstermore, a four-masted steel steamer, 400 feet long, 48 feet wide and 38 feet deep. She can make 350 miles a day and her cargo is worth \$400,000.

A Tour of Mexico. A personally conducted party will leave Cincinnati February 26th for a complete tour of Mexico. Everything first class and those accompanying are assured a pleasant and profitable trip. Address N. R. Warwick, Agent, 131 Vine street, Cincinnati, O.

**SPECULATION.** We offer special facilities to operators large or small, for trading on margins in stocks, grains or provisions. Market letter issued regularly, giving latest confidential advice. Orders received on one per cent margin. Our book, "Speculation, or How to Trade," mailed on receipt of two-cent stamp. VAN WINKLE & CO., 8th floor Gaff Building, La Salle street, Chicago.